A SERMON PREACHED AT WIMONDHAM;

In Norfolke, at the Primary Visitation of the Right Honourable and Reverend Father in God;

MATTHEW; Lord Bishop of NORWICH, on the third of Iune; Anno Dom. 1636.

By RICHARD TEDDER.

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The Text. S. Luke 2. Chap. 19. Vers. 46.

It is written, My house is the house of prayer: but ye have made it a den of theeves.

THese words were a *Sermon*, the *Text* was taken out of *Isay*, the Sermon was preached at a *Visitation* time: the *Visitor* himself preached it, and the *place*, which he visited, was the *Temple*.

Iudicia à domo Dei: the fittest *place* for *Iudgement* to begin at, is the *House of God*: set but all right in the *Temple*, and all will go well enough with the *Common-wealth*. The *Common-wealth* is sustained by *Iustice*, but, *Iustice it self* is upheld by *Religion*, that *Plato* puts down for a *maxime* in his *Alcib.* If *Religion* falter, then *Iustice* cannot but swerve; and the swerving of *Iustice* cannot be without danger, if not without the downfall of a *State*. 1. Ep. S. Pet. c. 4. v. 17.

Domus Dei, and *Domus Regis*, *Gods House*, and the *Kings House* stood together; so *Solomon* built them: but first *Solomon* built *Gods house*, and then *His own*: for it is the *Temple*, that doth, and must ever establish the *Throne*. 1. Reg. c. 6, 7.

The ſafety of the *King*, and *State*, and the life of *Iuſtice* are derived from *Religion*: but *Religion* too will fall into pieces, if it be not continually cemented, and repaired by *Diſcipline*. Hence the *Fathers* in the *Primitive* times, and ſince, have beſtowed all their care, and directed all their endeavours to this one end, that is *Diſcipline*. As good pull down *the Church* with the *Edomite*, as cry down the *Diſcipline* of it with the *Scparatiſt*. To keep *this* up, the *Apoſtles* themſelves laboured, like wiſe work-men, ordaining in their *Canons two* times in the *yeare* for *Epiſcopall Aſſemblies* (a); which *Conſtitution* was afterward quickened again by the *Generall Councels*: for this was thought the way to correct the *vitiouſneſſe of the Clergy*, and to preſerve *ſanctity of life* among them, in the *Councell* at *Chalcedon* (b); to root out *hereſie*, and maintaine *purity of Doctrine*, in the *Councell* at *Antioch* (c): to hinder *oppreſſion of inferiour Clergy-men*, and ſettle *iuſtice* among the *Prelates*, in the *Niſene Councell* (d): to remove *ſchiſme*, and to plant *unity* and *conſpiration*, in the *Canons* of the *Apoſtles* (e).

(a) Cap. 38.
(b) Cap. 19.
(c) Cap. 20.
(d) Cap. 5.
(e) Cap. 38.

It is the *Prelates* part to ſee to *Diſcipline*, and to actuate the *Laws* by ſeeing them obeyed, which otherwiſe would come to no birth, but dye abortive. They ſtrike at the very *foundation* of the *Church*, that ſpeak againſt the *Hierarchy of Biſhops*: for remove the *Prelacy*, and remove *Diſcipline*: and *diſcipline* being thruſt out, *Religion* fals flat upon the ground. Where there is *no King*, as once it was in *Iſrael*, there *every man did what ſeemed good in his own eyes*: where there is *no Prelate*, as it is now in *ſome Cities beyond the ſeas*, there all ſorts of *ſchiſmaticks* broach all ſorts of *doctrines*, *every man* profeſſing what *Religion* he pleaſes. But with us if there be not a

Jud. 21. 25.

good

good Clergy, it is the neglect of the *Prelate*; and if there be not *a religious, and conformable people*, it is the fault of *the Priest*: for if the *Priest* would but do *his duty*, the *people* would, or must do *theirs*.

Hence it is, that *our Lord* in this his *Visitation*, when he saw *the Citie*, the *Text* saith, *Flevit super illam*, *He wept over it*: but when he came into *the Temple*, *Cœpit ejicere*, *He began to cast out them that were in it*: He never acted the *Magistrate* till now in the *Temple*. *There Reformation* is to begin: Cleanse but the *Church* of *ignorant*, *erroneous*, *schismaticall*, and *vitious Priests*, and then *Religion* will take more place among the *people*. No marvell, that *all Jerusalem* was out of *order*, when *Gods house* was so too, when *Domus Dei* was converted into *spelunca latronum*, when *theeves* had taken the *house of God* in possession, and *sacriledge* was installed in the seat of *prayer*. *There* our great *Visitor* begins, passing by the sinnes of the *City*, he onely *wept over that*, and pitied it; but punishing the sinnes of the *Temple*, for *he scourged and cast out* them that prophaned it, *saying unto them: It is written*, *My house is the house of prayer*; *but ye have made it a denne of theeves*. Ver. 41. Ver. 45. S. Joh. 2. 15.

In these words of the *Text*, there is, 1. The *Temples institution*. 2. The *prophanation* of it. In the *institution*, 1. *What* it must be, *Domus*. 2. For *whom*, *God*, *Domus Mea*. 3. To what *end*, *Prayer*, *Domus mea*, *domus Orationis*. 4. The *unalterableness* of that *end*, it is not *fuit*, or *erit*, but *est*, *Domus mea Est domus orationis*. 5. The *reason*, or ground, and that is, because *God himself* hath instituted it so, *Scriptum est*, *Domus mea est domus orationis*. I.

The *prophanation* of it is aggravated. 1. From *what* II.

it

The ſafety of the *King*, and *State*, and the life of *Iuſtice* are derived from *Religion*: but *Religion* too will fall into pieces, if it be not continually cemented, and repaired by *Diſcipline*. Hence the *Fathers* in the *Primitive* times, and ſince, have beſtowed all their care, and directed all their endeavours to this one end, that is *Diſcipline*. As good pull down *the Church* with the *Edomite*, as cry down the *Diſcipline* of it with the *Separatiſt*. To keep *this* up, the *Apoſtles* themſelves laboured, like wiſe work-men, ordaining in their *Canons two* times in the *yeare* for *Epiſcopall Aſſemblies* (a); which *Conſtitution* was afterward quickened again by the *Generall Councels*: for this was thought the way to correct the *vitiouſneſſe of the Clergy*, and to preſerve *ſanctity of life* among them, in the *Councell* at *Chalcedon* (b); to root out *hereſie*, and maintaine *purity of Doctrine*, in the *Councell* at *Antioch* (c): to hinder *oppreſſion of inferiour Clergy-men*, and ſettle *juſtice* among the *Prelates*, in the *Nicene Councell* (d): to remove *ſchiſme*, and to plant *unity* and *conſpiration*, in the *Canons* of the *Apoſtles* (e).

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The *prophanation* of it is aggravated. 1. From *what* it II.

it was made, *Spelunca*..2. From the *perſons* that were entertained in it, *Theeves, ſpelunca Latronum*..3. From the *perſons*, that made it ſo, the *Iews*, yea, the *Scribes, and Phariſes, Vos autem feciſtis eam ſpeluncam latronum*..4. From the *continuance* of time, it is not *Vos Facitis eam*, but which is more, *Vos Feciſtis eam ſpeluncam latronum.*

·I. Though, as *David* ſaith, *Domini eſt terra*, and as Saint
·Pſal.24.1. *Paul* ſaith, *Volo viros orare in omni loco*: though God be
·1.Tim.2.8. the immenſe inhabitant of the *whole earth*, and *every place* in it may, and ſhould be our *Oratory*; yet he hath ever confined his preſence to ſome *particular places* to be adored in.

·I. At firſt God was reſorted to in a remote *Mountaine*, or a neighbouring *Grove*, places fit for *ſilence*, and *contemplation*, where there might be no avocation of the mind
·Gen.21. from God: *there Abraham* was a ſollicitor of God by *invocation.*

When *Groves* were abuſed by Gentile ſuperſtition,
·Exod.25. then God removed himſelf into a *Tabernacle*, and became a fellow-traveller with *Moſes*, and the children of
·Pſal.132. Iſrael. It was *Introibimus in Tabernaculum ejus* then, till *Solomons* time, God was not to be ſpoken with but in his *Tabernacle.*

But when he had given his people *reſt*, then he would have a *houſe* built him, a place to *reſt* in too: Ἐπεὶ δ' ἐν τῇ ἐρήμῳ ἐπλάζοντο, τίς μήπω πώποτε ἰδρυθεὶς ἔσεσθαι θεοφορητὸν ἔχειν ἔφη, ſaith *Philo* (a). They were a *travelling people*, and God appointed them a *travelling Temple*; in imitation whereof bleſſed *Conſtantine* in time of *warre* had his *Eccleſia portatilis* (b). The *firſt Sanctuary* God was worſhipped in, was *ſine tecto*: the *ſecond* had *tectum*, but not *fundamentum*: laſt of all, when God had brought them unto

(a) De vitâ Moſis, li.3.

(b) Socr.lib.1. cap.14.

unto a *ſetled* condition, and given them *poſſeſſions*, and *houſes*, God would be allowed a *poſſeſſion*, and a *houſe* among them then; and then *Solomon* built him a *Houſe*: he was *ſine domo*, he had *no houſe* till then.

Ever ſince *God* hath been the owner of a *houſe*, though the fanaticall *ſchiſmatique* would allow *him* none, he would make God at beſt but his *Inmate*, and *he* ſhould lodge in charity with him, like the *poore Levite in Micahs houſe*, or like the *man of God in the Shunamites little chamber*. An *houſe* God will have of *us*, to whom we are beholden for *ours*; not a *chamber*, or a *parlour*, a part of a houſe, but a *whole houſe*, and that not common to *others*, but proper to *himſelf*, which we may call *his owne*, and ſay, *Domus mea*. Jud. 17. 2. Reg. 4.

Well, God cannot complaine for want of an *houſe*, but he may thanke the devotion of *former* times for it: for *we* are more forward to pull downe, then to ſet up, and thinke much of doing that we do, to *keepe them up*, much more of *beautifying*, and *adorning them*. We have ſtripped *Faith* naked to be ſcorned, and laughed at by the adverſary, *good works* are out of faſhion, and that *Religion* likes us beſt, that coſts us leaſt. The *primitive Chriſtians* thought it the beſt ſervice they could do to God, to do ſomething to *his Houſe*: that no ſigne of *religion*, to adorne *their own houſes* with marble, and Ivory, and cedar, and tapeſtry, and pictures, and ſee *Gods houſe* neglected, and not provided for. *See now*, ſaith *David* to *Nathan*, *I dwell in an houſe of cedar, but the Arke of God dwelleth within curtains*. He thought it a diſhonour to God, that even the *Kings palace* ſhould be more glorious than *Gods houſe*. This made *Antiquity* to chriſten their *Churches* by the name of *Baſilicæ*, not onely, be- 2. 2. Sam. 7. 2.

cauſe the *King of all people* was there ſacrificed to, as *Iſi-*
(a)·Li.15.c.4. *dorus* (a); but for the *glorioufneſſe* of their frame, as may be gathered out of Eccleſiaſticall Hiſtories. *Euſebius* can ſhew you the *magnificence* of thoſe *Temples*, that *Con-*
(b)·Lib.3.4. *ſtantine* erected (*b*); and *Athanaſius* of that *vaſt one*, which
(c)·In Apolog. ad Conſtant. his ſonne *Conſtantius* built at Alexandria (*c*), who as he ſucceeded his Father in *religion*, ſo in the care of *Gods houſe*; for they go together: Let *Gods houſe* fall, and *Religion* cannot but be ſmothered in it, whatſoever pretence any ſchiſmatique can frame for the neglect of it.

Little love there is to *God*, where *his houſe* is not uſed like a *houſe*, no beauty, nor *ornament* in it, nay, ὀυδὲ πολὺς
(d)·Hom. 36. in 1. Cor. κοσμος, to uſe the words of Saint *Chryſoſtome* (d), in farre worſe condition then a *houſe*: when the *Church* is kept more like a *hogge-ſtie* then a *houſe*, and is exceeded in beauty by an *Hoſpitall*, or an *Almes-houſe*, and men come with as little devotion to it, as to a *priſon*, or a *peſt-houſe*; the *Chancell* ſtaring from the *Church*, as if they were fallen out with one another; the *windows* glazed with *lome*, and *morter* inſtead of *painted glaſſe*; the *wals* hung with *cobwebs* in ſtead of *tapeſtry*, and the *roofe* over-laid with *duſt* in ſtead of *gold*. And this wretched *heape of ſtones* is *Domus Dei*, fit enough for a *houſe* to worſhip God in.

5. A *houſe* merits not the name of a *houſe*, if it be not beautified, and *adorned*: but that which beautifies a *houſe* moſt, is *unity*. For this cauſe the *Temple* is ſtiled not *Curia*, but *Domus*; not a *Court*, where *emulation* is bred, and *faction* nouriſhed, but a *Houſe*, where there is all *love*, and *peace*. *Vnity* is hardly preſerved in a *State*, but may eaſi-
·Pſal. 68. ly in a *Houſe*: Diviſion in *that* is more dangerous, but in *this* more opprobrious, when men are not of *one minde in an Houſe*, but the *father* againſt the *ſonne*, and the *ſonne* againſt

againſt the *father*. The *Church* ſhould be *Domus*, for order, and *unity* kept in it: but not *Domus diviſa*, *a houſe divided againſt it ſelfe*; where the *Paſtor* is againſt the *people*, and the *people* againſt the *Paſtor*, and *both* againſt their *Prelate*.

The *devill* was the *firſt ſchiſmatique*, whoſe labour it is, ever ſince he made a *diviſion* in heaven, to ſow his *ſeeds of diviſion* on earth; and though he cannot be able to diſquiet *heaven* any more, yet *earth* cannot be at *peace* for him. *He* put *Coreh*, *Dathan*, and *Abiram* upon a *ſchiſme* Num. 16. in the time of *Moſes*; *he* bred the *ſeparation* of the *Euſtaſians*, that cauſed the Councell at *Gangra*; and a little after kindled the *ſchiſmaticall* fire of the *Donatiſts*, which did great harme to the *Church* in the time of Saint *Auguſtine*, untill a Councell was aſſembled at *Africa* to quench it.

Theſe very *ſchiſmes* are revived in our times: for compare the *ſchiſmatiques* that diſquiet the *Church* at this day with them, and ye ſhall finde them *both alike*, ſave that *ours* have patched themſelves a coat together with ſome ſhreds of all the *old hereſies*. God purge his *Church*, and make it a *Houſe at unity in it ſelfe*: to which I adde with Saint *Cyprian* in his Book *De unitate Eccleſiæ*, *Opto equidem, ut ſi fieri poteſt, nemo de fratribus pereat, & conſentientis populi corpus unum gremio ſuo gaudens mater includat*. Which as it will be great *joy* to the *Church*, ſo no leſſe *honour* to *God*, *whoſe Houſe* it is.

The *Church* is *Domus Dei*, inſtituted for none but *God*, 2.
in which reſpect the Greeke Fathers call it Κυριακὸν in in the Councel at *Laodicea*, Οὐ δεῖ τοὺς ἀγάπας ἐν τοῖς Κυριακοῖς, ἢ ἐν τοῖς ἐκκλησίαις ποιεῖν (a); who condemned even the *Feaſts* (a) Ca. 28.
of charity made in the *Church*, as a *prophanation* of it,

though they were otherwiſe *good ſignes* of *Chriſtian unity*, and ſtrengthened by *Apoſtolicall cuſtome*, becauſe it was κυριακὸν, proper onely to *God*, *Scriptum eſt*, *Domus Mea*.

God cals it *His*, as if all the reſt were *ours*, but that *His*, and in no caſe to be made bold with, *It is written*, *My houſe*. Vſe our *owne houſes* we may, how we will, but *Gods houſe*, as it hath a ſpeciall *holineſſe*, ſo it hath a ſpeciall *honour* due to it, howſoever the unmannerly *preciſian* denies it *both*. But no marvell, that he that is ſo bold to wreſt *Gods chaine* in heaven out of his hand, dare entrench here upon the *ſanctity* of *his houſe*, and maintaine that any *other place* is as much *his*, and as much *holy*; if which be true, I know not how our Lord could accuſe them of *ſacrilege*, that *bought* and *ſold* in it, as he doth in the *Text*. *It is written, My houſe is the houſe of prayer, but ye have made it, &c.*

1. The *Conſecration*, and *Dedication* of *Churches* unto *God*, is no new thing, no nor yet ſuperſtitious: who thinke it ſo, they caſt durt into the face of all *holy Antiquity*, yea even of *God himſelfe*, who hath ever accepted, and honoured them. It is the *Conſecration*, that makes them *holy*, and makes God eſteeme them ſo; which though they be not *capable of grace*, yet receive by their *Conſecration a ſpirituall power*, whereby they are made fit for divine ſervice (a). And being *conſecrated*, there is no danger in aſcribing a *Holineſſe* unto them, if we may beleeve Saint *Bernard*. *Quis parietes ejus ſanctos dicere vereatur*, ſaith he, *quos manus ſacratæ pontificum tantis ſanctificavere myſteriis? Ex tunc quoque & deinceps ſanctarum inibi lectionum reſultare frequentia, ſanctarum orationum devota murmurare ſuſurra, ſanctarum reliquiarum honorari beata præſentia, ſanctorum ſpirituum indefeſſa noſcitur cuſtodia vigilare* (b). Whence

(a) D. Thom. 3. q. 83. 3.

(b) In Dedic. Eccleſ. Ser. 4.

Whence comes such slovenly behaviour in the *Church* that there is no difference made between the *Temple*, and the *Theatre*, but from an *hereticall opinion*, which was condemned in the *Eustasian*, and *Messalian Hereticks*, that there is no more *holinesse* in the *one*, than the *other*? The prophane *usage* of it, proceeds from the prophane *opinion* of it: and he that hath a *prophane opinion* of it, is an *Atheist*, or an *Heretique* at least. For let us have but an honourable opinion of *God*, and we must have an honourable opinion of *Gods House* too: honour *him*, and honour *his house*.

When *we* come to *Church*, saith a holy Father of the *Devotion* of those *primitive* times, *Corpora humi sternimus, mixtis cum fletu gaudiis supplicamus* (c). They that shewed the least devotion, that did not *prostrate their bodies* upon the ground in *Daniels posture*, yet they *bowed them in Solomons posture*, and worshipped God toward the *East*, both *Priest* (d) and *people* (e), assoone as they presented themselves in *Gods House*. All the time that they were there, they behaved themselves with such modesty, silence, reverence, and attention, that it looked like *Gods house* indeed, and *they* more like a *quire* of *Angels*, than of *men*; all upon their *knees* at the *Prayers*, all upon their *feet* at the *Sermon*, none presumed so much as *to sit*, as being too *bold*, and *lazy a posture* in *Gods house*, but only such, as for infirmity, or some other cause were dispensed with; as may be observed out of S. *Augustine*.

(c) Salv li. 7. de prov. Dei.

(d) D. Chrys. in Liturg.

(e) D. Basil. de Sp. S. ca. 27.

Li. Hom 50. Hom. 26.

There were some that did *nudipedes incedere in templum* (f), in imitation of *Moses*, that would not have their *shoes* on their *feet* in the *Temple*; a shame to them that have their *hats* on their *heads* in *Gods House*, where *He*, and his *Angels* look upon them; Οὐ χρὴ πόν, ἀλλὰ μετὰ τοῦ ἀκριβοῦς ἐν-

(f) Raynaud. Theol. nat.

ἠκκλησία, οὐδὲ ἑτέρας οἰκίας ἕτερον τρόπον ἐπ' ἀγορᾶς, ἀλλὰ τοῦτο ἀγγέλων, πί-
(f) Hom. 36. in 1 Cor. που ἀρχαγγέλων, βασιλεία θεοῦ, αὐτὸς ὁ δεσπότης, saith S. *Chryſoſt.* (f). It was the maine thing, that the *Fathers* laboured among the people, to maintaine the *Honour* of *Gods houſe*; that they might put a difference betweene a *common meeting place in the market*, and that which was the *place of Angels*, and *Archangels*, yea the very *preſence-chamber of the King of heaven*.

The *Prieſt* hath no way to maintaine his *owne honour*, but by keeping up the *honour* of the *Temple*: for if there be no *reverence* to the *Temple*, there will be no *reverence* to the *Prieſt*; *Domus Dei* will ſoone be made *Spelunca latronum*; there will be they that will rob both *Temple* and *Prieſt* too: as ſome have robd already even the *Apoſtles themſelves*, giving more *honour* and title to a *Maſter of a Sect*, than to a *Diſciple of Chriſt*. But in memory of thoſe *bleſſed Saints*, we have *Churches* beare their *Names*, which is no diminution of *Gods glory*, but a provocation of *our zeale*.

2. *Domus Dei* may be called juſtly enough *Domus Sancti Petri*, or *Domus Sancti Pauli*; though our peeviſh adverſaries cavill at it. For as S. *Auguſtine* ſaies, *Nec tamen nos eiſdem Martyribus Templa, ſacerdotia, ſacra, & ſacrificia conſtituimus; quoniam non ipſi, ſed Deus eorum nobis eſt Deus* (g). *Churches* are not erected *to them*, but to their and our *God in memory of them*; and that for very good reaſons, which you may reade in *Hooker* (h). There is one memorable place in S. *Auguſtine*, *Sanctorum corpora, & præcipuè beatorum Martyrum reliquias, tanquam Chriſti mẽbra ſinceriſſimè honoranda, & Baſilicas eorum nominibus appellatas, velut loca ſancta divino cultui mancipata, affectu piiſſimo & devotione fideliſſimâ adeundas credimus: ſiquis contra hanc ſententiam venerit, non Chriſtianus, ſed Eunomianus,*

(g) De Civit. Dei. l. 8. c. ult.

(h) Pol. l. Eccleſ. li. 5.

mianus, & Vigilantianus creditur (i). Where he denyes him to be a *Christian*, and marks him for an *Eunomian*, or a *Vigilantian*, that will not frequent *Gods houses* that are called by *Saints names*. For by this means the *Saints* are *honoured*; *God honoured* the more, not rob'd; for the *House* is *his*, and *Prayer* is *his*, so that neither *his House*, nor *his Service* is taken from him; though they that quarrell about this, have done what they could to take from him *both*. God should neither say the former part of the *Text*, *Domus Mea*, nor the latter part, *Domus Orationis est*, which is the next part to be handled.

(i) De Eccles. dogmat. c. 73.

3. *Prayer* is the *End*, to which *Gods house* is erected, *Domus mea*, *Domus Orationis est*. Though there be many *other* religious duties to be exercised in *Gods House*, yet there is *none* other mentioned, but *Prayer*. God sayes, *Domus Precationis*, not *domus Prædicationis*, not excluding *preaching* by commending *Prayer*, but preferring *Prayer* before *Preaching*. *Preaching* is good, and so is *Prayer*, but of these two, though both good, yet one is better than another. *Prayer* hath the *onely place* with Christ: it hath the *first place* with the Apostles, even in the presence of *Preaching*. *Nos autem Orationi, & Ministerio verbi instantes erimus*: first *Prayer*, then the *Ministery of the Word*; and yet the ministery of the Word was never of so much use as then in the times of the *Apostles*, when they were to plant the *Gospell in all the world*. *Preaching* was at highest then; and yet then *prayer* took place of it. *Oratio* was before *Ministerium verbi*. *Now* there is not so much need of *preaching*, as there was in the *first* times of the Church: but it is still needfull as in other regards, so for the weeding out of *Schisme*, and *Heresie*.

Act. 6. 4.

Preaching is the common *way*, that leads to *Faith*: but now the more *preaching*, the lesse *faith*. *Inopem me copia fecit*.

fecit. Never was there ſuch a *Sermon-age* as this is, and never was there ſuch a *leanneſſe* in *Religion:* We have turned all out *Members* into *Eares*, & we are for nothing elſe but *Hearing of Sermons*, as if in *Religion* we were to go *no higher*, then *Aurium tenus*, *up to the eares*. *Preaching* is but the *Means* to bring us to *Prayer*: *Quomodo invocabunt, in quem non crediderunt? aut quomodo credent ei, quem non audierunt?* ſaith S. *Paul*. *Prayer* is the *End* of *preaching*: and the *means* is not to be magnified before the *end*.

·Rom. 10. 14.

The frequent *Sermons* of the *Fathers* can be no juſtification of ſome of our *Lectures*: for their *Sermons* were not like thoſe of theſe times, which were meaſured not by their *length*, but their *goodneſſe*; and their goodneſſe lay not in an *indigeſted multitude of words*, but in a *pertinency*, and *fitneſſe of ſpeech*; & then too *Prayer* loſt nothing of her *prerogative*, for even in S. *Chryſoſtomes* time, when *preaching* was moſt plentiful, no part of the *Liturgie* was any day omitted; *Preaching* did not cut off *Prayer* with the *Prieſt*, yet, I muſt tell you, it began to leſſen the *dignity of prayer* with the *people*: which he complained of in his *third Homily*, Περὶ ἀκαταλήπτου. But now *prayer* is grown to ſuch a ſlender reſpect, that we do what we can to have nothing elſe but *preaching* in the *Church*, and no *prayer* at all. Witneſſe the corrupt cuſtome of *ringing Sermon-bels* in ſome *Churches*, which could for no other end be brought in, but to bring *ſchiſme* into the *Church* with it. For let a *Sermon-bell ring*, and then people are tolled to the *Church* like a ſwarme of Bees together: but let a *bell* toll onely unto *prayers*, *Nemo hercule, nemo, None* comes then, none at all, as if *prayer* were of no force, *preaching* did all; as if Chriſt would take it well at their hands to correct his words, to put *Prayer* out of the *Text*, and to put in *preaching*, *My houſe is the houſe of preaching*.

·Saint

Saint *Chryſoſtom* heard what ſome ſuch *Idoll. ſermoniſts* did ſay; and it is even the ſame, which the *Schiſmatiques* of our dayes have ſucked from them, εὐξαίμεθα, φησὶν, καὶ ἐν τοῖς οἰκίαις ἑκάστοτε. ἐκκλησίας δὲ καὶ διδασκαλίας ἐν ταῖς οἰκίαις οὐκ ἔστιν ἁπλῶς μανθάνειν. a. They could *pray at home*, but they could not meet with a *Sermon*, unleſſe they met at *Church*. He calls it ψυχρὰν ἀπολογίαν, a *cold apology*; and yet it proceeded from a *hot zeale*. Ἀπαιτῶ σαυτὸν, ἄνθρωπε, εὐξάσθαι μὲν καὶ ἐν οἰκίαις ἑκάστοτε· οὐκ ἐκκλησίας δὲ οἰκίαν, ὅπου πατέρων πλῆθος τοσοῦτον, ὅπου κοινὴ πάντων ἡ δέησις γίνεται θερμοτέρα· ὅπου οὐκ ἔστιν οἰκεῖον καὶ ἴδιον τὸ αἴτημα· ἀλλὰ κοινὸν τὸ παρὰ πάντων, ὑπὲρ ἑνὸς καὶ ἑτέρου· ὅπου παῖδα μὲν ἡ μήτηρ πλέον, ἡ δὲ ὁμοτροφία, καὶ ἡ συμφοιτία, καὶ ἡ ἀγάπη ἐκδιδάσκει· καὶ αἱ τῶν ἱερέων εὐχαί. *Pray at home* we may, but we cannot pray at home as *at Church*, where there is a reverend *aſſembly* of *Fathers*, an *unanimous ſupplication* unto God, where there is amongſt *us all* but *one mind*, and *one voice*, and the *bond of charity*, and the *prayers of the Prieſt*; to which I adde, the *Abſolution*, and *Bleſſing of the Prieſt*.

a. Περὶ ἀκαταλήπτ. λογ. γ.

This the cauſe of ſo little *growth* in *Religion*, that there is ſo little profit made of ſo many *Sermons*, becauſe there is a contempt of *Church-prayer*, that ſhould bleſſe them. *Prayer* is not utterly juſtled out of the *Church*; the *Divell* never laboured to bring that to paſſe: but *private prayer* is brought in, that was never warranted to have a roome *in publique*. *How is it then, brethren?* ſaith Saint *Paul*, *when ye come together, every one of you hath a pſalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.* Nay now, *every one of you hath a Prayer* by himſelfe; ſo many *Prieſts* in the Pulpit, ſo many ſundry *prayers*; and when the *publique*

1. Cor. 14. 26.

prayers of the Church are ended, every one begins a new, and places more vertue (it may be) in an *extemporall prayer* of his owne invention, then in what the *Church* hath in her mature judgement appointed; ſo that *his* comes *to conclude with*, like the *Lords prayer*, as if it *perfected* all the reſt.

[a] *Conc. Carth. 3. can. 23. Conc. Aſric. cap. 70.* It was forbidden in divers Councills, [a] that any *prayers* ſhould bee *raſhly powred* out unto God in the *Church*, but onely ſuch as were before approved in the *Councills*, or by the learned *Fathers of the Church*, *Ne fortè aliquid contra fidē, vel per ignorantiam, vel per minus ſtudium ſit compoſitum*, as it is expreſſed in the *Milevitan Councill under Innocent* 1. [b] *Can.* 12. It is not left to *every man* to uſe what *prayers* he pleaſe, for they may ſmell of *ignorance*, or *idleneſſe*, and may ſerve to convey to the people *ſchiſmaticall*, and *hereticall* doctrines. Our *Lord* commanded his *Apoſtles* to uſe a *forme of prayer*; and the *Church* hath appointed *us* one too; to prevent the profanation of his *Houſe* by *tautologies*, *inconſequences*, *tediouſneſſe*, *rawneſſe*, and other *abſurdities* in *extemporall prayer*, which our Lord directs his ſpeech againſt, and calls it *babling*, and not *praying*. Gods *houſe* is not to be made a *houſe* of *babling*, but a *houſe of prayer*: And the *prayers* that are authorized in the *Church* are called *Collects*, but not *private prayers*, becauſe they were approved in an *Eccleſiaſticall Aſſembly*; or *à Collectione populi*, as *Alcuinus de divinis offic.* [a] *cap. de celebrat. Miſſæ.* becauſe we *Aſſemble* together to that *end*, which is, *to pray*.

[b] S. Mat. 6. 7.

It is *Common prayer*, that hath obtained the name of the *ſervice of God*, as if that were the ſumme of *all Religion*.

ligion. And indeede *Religion* never grew to ſuch a height, as when *Common prayer* was ſet by: and never was it brought into ſuch a conſumption, as when raw, and extemporary *preaching* came into the roome of it; for thence came factions, ſchiſmes, and perturbations of the *Churches peace.* If we would have *Religion* live amongſt us, *Prayer* muſt be ſeated in *Gods houſe. Domus mea, domus Orationis eſt.*

Prayer muſt never be turned out; for if the *End,* ·4· for which *Gods houſe* was inſtituted, be altered, then the *property* is altered, and it is *Gods houſe no longer.* God ſayes, *Domus mea, Eſt domus orationis,* not *Fuit,* or *Erit*; *Is the houſe of prayer,* to ſignifie the *perpetuation* of the ſame *End.* It is here in Saint *Luke, Domus orationis eſt,* but in Saint *Matthew, Domus orationis vocabitur,* to make it more ·S. Mat. 21. 13· full. The *Houſe of God* is the *houſe of prayer,* both κατὰ τὸ λεγόμενον and κατὰ τὸ εἶναι: it is both the *name,* and the *nature of Gods houſe, The houſe of prayer*; either of them of authority ſufficient to give *prayer* the chiefeſt place in it.

Howſoever if reaſon will not prevaile for *prayer,* ·5· yet *God himſelfe* muſt; here is his *Scriptum eſt,* to take off all cavill, *preaching* muſt give place to *prayer* in the *Temple. God* himſelfe hath ſaid it; and *Chriſt* hath ſaid it againe, *It is written, My houſe is the houſe of prayer.* Who fitter to order, and impoſe Lawes to a *houſe,* than the *Maſter* of it? Let *God* be *Maſter* in his *owne Houſe*: let not man croſſe the *end,* that *he* hath deſtined it to; for that is, as *Gamaliel*

Act 5.39. said in the Councill of the Iewes, *to rebell, and fight*
Heb. 1. 5. *against God. Cui dixit aliquando angelorum*, saith Saint *Paul*, *Vnto which of the Angels said God at any time, Thou art my Son, this day have I begotten thee?* So say I, *In quo libro Scriptum est*, In what place of *Scripture* is it *written*, *My house is the house of preaching?* If they had such a *Text* for *preaching* as wee have for *prayer*, then they might the better defend that *preaching* which shuts out *prayers*. Saint *Iohn* in-
S. Ioh. 22. 18. flicts a *Curse* upon all them, that shall *adde* to the *Word of God*, *or take from it*. It is not safe then to wrest the *Text*, to take away *prayer*, and to put in *preaching*, for it is against the scope of the *Text*. *Gods house* is recorded for *a house of prayer* by all *foure Evangelists*. As our Saviour told the Scribes, and Pharisees, when they tithed *mint*, *and anniſe*, *& cum-*
S. Mat. 23. 23. *min*, but neglected *mercy*, *judgement*, and *faith*, *These ought ye to have done*, *and not to leave the other undone*. So let *Preaching* have a place in the *Church*, but let not *Prayer* be neglected, that ought to have the chiefe place.

Doxologie is a part of *prayer*; but that the *Angels* doe, and *We* shall ever doe in *heaven*, *crying*, *Holy*, *holy*, *holy*, *Lord God of Sabaoth*. The *Temple* is then more like *Heaven*, and *We* more like the *Angels of Heaven*, when wee are in the act of *prayer*. God hath commanded that his *house on earth* have as neare a resemblance as may be to his *house in heaven*, and that is the worke of *Prayer*, *It is written*, *My house is the house of Prayer*.

11. But it was neither like *Heaven*, nor like a *House*, when

when Christ visited it: *God*, and *Prayer* were both driven out by *Theeves*, and the *House* was turned into a *Denne*. *Vos autem fecistis eam Speluncam.*

The *Temple* was not onely prophaned, but prophaned in a high manner. *Domus Dei* was not made *Domus Hominum*; nor *Domus Orationis*, *Domus Negotiationis*, as it is in Saint *Iohn*, but σκοτεινον, τοις λόγοις χρησαμενος, σπηλαιον ἐκαλεσεν αὐτὸν saith Saint *Chrysostome*. [a] The greatnesse of the *Offence* may be measured by the harshnesse of the *terme*, in that our Lord calls it not a *House* at all, but a *Denne*. -1. Cap. 2. v. 16. a In S. Ioh. 2.

A *House* receives the *Light* into it, but a *Denne* is a place of *Darkenesse*. *Light* becomes him, who is the *Father of Light*: *God is Light*, saith Saint *Iohn*, *and in him is no darkenesse at all.* His workes are *Opera lucis*, his children *Filii lucis*, and his *habitation Domus lucis.* To shut out any *light*, that may be usefull in *Gods house*, is with the Iewes to make it a *Denne*; as they would doe, that would shut out the *Ceremonies* out of the *Church*: for take away the *Ceremonies* out of the *Church*, and take away the *light* that is in it. *Sense* is a guide to the *understanding*; and we are led to the *invisible* things by the *visible*. *No Religion* was ever without *Ceremonies*; all *nations*, not onely *Iewes*, but *Gentiles*, used their *Rites*, and *Ceremonies* in the time of *Worship*, all meeting in this, as a naturall principle, that *Divine worship* cannot be rightly performed without an *outward solemnity*. God did not forbid the *Iewes*, but commanded them -1. -1. Rom. 1. 20.

the uſe of *Ceremonies*, though *Heathen Idolaters* abounded with them.

The *Morall Law*, and the *Ceremoniall Law* were not given one without the other, neither can they now be parted; nor is there any *Ceremonie* ſo bare, that is not clothed with ſome *Morality*. People are inſtructed as well by what they *ſee*, as by what they *heare*; and to ſee the *picture* of a *Saint* in a glaſſe window will preach more Religion to them, then to ſee the *picture* of a *Horſe or an Oxe in Gods Houſe*; the one puts them in mind, that it is *Gods Houſe*, the other doth but make it more like a *Den*.

What devotion can that raiſe in a mans thoughts, to behold in the Church *Gods Prieſt* like a *peaſant*, no habit to difference him from ſome ſordid *mechanique*? and to heare *Gods Service* ſlubberd over with as *little Ceremony*, as a *Scrivener* reades a *Bond*, or *Indenture*?

The word *Ceremony* carries *light* in it; for *Ceremoniæ tanquam Cerei*, they are as *lights*, that give a *luſter to Gods houſe*, and his *Service* in it.

The *Church* cannot but be *darke*, if the *light of Ceremonies* be wanting: but if the *light of knowledge* be wanting too, that is required in the *Prieſts* of it; it cannot but *darken* it much more. For the moſt part theſe two, the want of *knowledge*, and the contempt of *Ceremonies* goe together: for none is more apt to ſtumble at a *ceremonie*, than a *blind Prieſt* that cannot ſee through his groſſe *ignorance*.

The *Tradeſmans ſtall* comes not behinde the *Divinitie Schoole*; for that hath brought forth many

ny *Divines* too, that have left *ſowing of garments*, and made a *rent in the Church*. And how many be there that have but *ſlept a time* in the *Vniverſity*, that have returned immediatly inſpired with the gift of *Propheſy*, as he did with the gift of *Poetry*, that *dreamt upon Parnaſſus*. [a] When the *Church* is filled with ſuch an *ignorant Prieſthood*, it may truly be called a *Denne*. [a] Pers. in prol.

The *learning* of the *Clergy* is the *light* of the *Church*; therefore was the Primitive *Church* ſo carefull to preſerve it. None was to be admitted unto *Orders* without a ſtrict *examination*, that the *Nicene* Councell [b] provided for. If any man was ſufficient in reſpect of parts, yet if he were a *novice*, he was not to be promoted to the *Prieſt-hood*, that was looked after by the *Fathers* in divers Councills. [c] No *Biſhop* was to appoint his *Succeſſor*, for that he might doe for ſome private reſpect, but he was to be choſen by the judgement of a *Synod*; that was determined in the Councills at *Antioch*, [d] and *Laodicea* [e]. The *election* of *Prieſts* was not permitted to the *People* in the ſame Councill at *Laodicea* [f]; for they might be perhaps competent judges of their *life*, but not of their *learning*. And then too, it was ordered, that there ſhould be an *aſcent by degrees* to *Eccleſiaſticall promotions* [g], that neither *ignorance*, nor *indeſert* might uſurpe a ſeate in *Gods houſe*. [b] cap. 9. [c] Conc. Nic. cap. 2. Conc. Laod. cap. 3. [d] cap. 23. [e] cap. 12. [f] cap 13. [g] Conc Sardic. cap. 13.

2.

But it is to ſmall purpoſe to ſhut *Ignorance* out of the *Temple*, unleſſe *Vitiouſneſſe* be ſhut out too; for the *Temple* is made a *Denne* both wayes, not onely by the *ignorance*, but by the *ſoulenеſſe of life* in the *Prieſt-*

Prieſt-hood. Hereſie, and *ſchiſme* get ground in the *Church* by *Ignorance*; but *contempt* of *Religion* comes in by the *Prieſts prophanenes*. When they, that ſerve at the *Altar*, are *ſonnes of Belial*, like *Elies ſonnes*, they make men *to abhorre the ſacrifice of the Lord*, yea God himſelfe to abhorre his owne ſacrifice.

1. Sam. 2. 12. 17.

Exod. 28. 30. The *Vrim*, and the *Thummim* were put in *Aarons Breaſt-plate*, that he might not onely ſhine before the people in *ſoundneſſe of Doctrine*, but in *perfection of life*. He that hath the *Vrim*, and not the *Thummim*, whoſe *Life* doth not go together with his *Doctrine*, with *Penelope* he undoes all againe, and pulls downe more with the one, than he builds up with the other. *Debet præponderare vita ſacerdotis, ſicut præponderat gratia. Nam qui alios præceptis ſuis ligat, debet ipſe legitima præcepta in ſe cuſtodire*, ſaith Saint *Ambroſe*[a]. The *people* will be the more ready to keepe the *Law*, if the *Prieſt* keepes it himſelfe; for they are guided more by a good *example*, then by a good *Sermon*. God would not admit a man to his *Altar* that wanted an *eye*, or a *hand*, or a *foote*, or had any *blemiſh* in his *body*; much leſſe then in his *ſoule*, as *Philo* obſerves, Α μὲν ἰδιῶται πάντα συμβολικὰ τῶν περὶ ψυχὴν ἐστὶ πλημμελημάτων· ὁ δὲ ἱερεὺς ὅλος ὅλου τοῦ ἱεροῦ ἐστι σύμβολον· ἓν ἃ περὶ μικρὸν ἀπύχημα καὶ φαῦλον, πολὺ δὲ πλέον ψυχῆς τὸ ἀδίκημα ἢν φασὶ τιμωρίαις κατὰ τὴν εἰκόνα τοῦ ὅλου.

Levit. 21. 18.

a Epiſt. lib. 3. Vercellenſi Eccleſiæ epiſt. 25.

a Περὶ μονάρχ.

Holineſſe becomes *Gods houſe*; *Vice* pollutes it, and makes it a *Denne*, eſpecially the vice of the *Clergy*: for that which is but a *ſingle ſinne* in the *people*, *Chryſologus*[b] counts *ſacriledge* in the *Prieſt*; and ſo doe

b Serm. 26.

doe the *Schooles*[c], in that regard *He* is a *ſacred perſon* that commits it. c. Vig. de bu-rial.

The *Perſon* doth much aggravate the *crime*, when he is not an *ordinary perſon*, but one of *greater eminency*. *Vos autem feciſtis eam ſpeluncam*, makes the *prophanation* of *Gods houſe* of a higher quality; *It is written, My houſe is the houſe of prayer, but Ye have made it a denne of theeves.*

The *Iewes* ſhould have maintained the *honour* of *Gods houſe*, howſoever any prophane *Edomites* might have laid ſacrilegious hands upon it: but *they* did worſe then even the *Edomites* would have done: for they would have made it *no houſe* at all, but *theſe* made it a *Denne of Theeves*; *they* would have put it to *ruine*, but *theſe* put it to *infamy*. *Quid eſt, quòd Dilectus meus in Domo meâ fecit ſcelera multa.* Ier. 11. 15. God complaines in *Ieremie*, that it was not onely *his owne houſe*, that was prophaned; but that they were *his owne people* that prophaned it; nay, they that were *his owne Prieſts* too: The nearer to God the *offender is*, the nearer the *offence* goes to Gods heart. Chriſt is more offended at the *Vos*, then at the *Spelunca*: And this would be thought on among *us*, whom God hath inveſted in the *Prieſts office*, that the *ſinnes* of the *Prieſts* are not onely more *dangerous* in reſpect of the *people*, but alſo more *heynous* in reſpect of *themſelves*.

The *Vos* ſtands not idle in the *Text*; the *Perſons* that made *Gods houſe a Denne*, made that ſinne the greater; but ſo much the greater, in that *they* made it not onely a *Denne*, but a *Denne of Theeves*. 2.

Christ saies not, *Vos fecistis illam speluncam Bellua-rum*, but *speluncam Latronum*, as if that were a de-gree higher, and *Theeves* were worse than *Beasts*; for *nature* inforceth the one, but the *will* moveth the other to rapine. They are *both* for *prey*; but the *Thiefe* is the more insatiable: the *Beast* followes his prey but for *necessity*.

S Mat. 27. 38. Our Lord was crucified betweene *Two theeves*; and he suffers betweene *two* kind of *Theeves* still to this day, betweene the *Secret*, and the *Open* thiefe.

I. The *Heretique* and the *Schismatique* convey them-selves in a *sneaking* manner into Gods house under

Vers. 4. the covert of *holinesse*. *These Saint Iude* compares to *Creepers*, *there are*, saith he, *certaine men crept in*

2. Tim. 3. 6. *unawares*. So Saint *Paul*, *These are they that creepe into mens houses, leading captive silly women*: and from thence feeding upon *Silly Soules*, they have *Crept* into *Gods house* too, eating the *shewbread* which none but the *Priest* should eate: for men care not how they rob the *parish-priest* of his *patrimonie*, so they give a *benevolence* to a *crept in Sect-maker*: Their *Creeping* discovers them to be *Wormes*; and where they come, they are as bad a *plague* as the *Lice* in *Egypt*, for they gnaw upon *Gods people*, till

Act. 12. at length they die the death of *Herod*, *who was eaten of wormes*. There was a *secret politic* thought on, when *schisme* nourished a presumption of sway-ing in the *Church*; and the *destiny of Gods house* was, to be made a *Denne of Theeves*. There were *secret persons* assigned for *benefices*, and *secret orders* made, and *secret oathes* taken, and *secret reserva-*

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tions with the *doners*. But this *secret plot* was brought to light; and the *plotters* were reproved, as Christ reproved them in the *Text*, *Vos autem fecistis illam speluncam latronum.*

There is another kind of *Theefe*, that doth not *enter in by the doore*, but climbes up another way by a *private contract* with a *Simoniacall patron*. Such a *Priest*, and *Patron* are like *Simeon* and *Levi*, they conspired together to slay the *Sichemites*; these *contract* together to slay the *soules of a multitude*. They make *Gods house* betweene them a *Farme*, and it is sold to him that gives most for it. Gods House is *bought* and *sold* by these two at a farre *dearer rate*, than our *Lord himselfe* was *sold* and *bought* by *Iudas*, and the *Pharisees*: but as the *Shepheard* then; so now the *Flock* is *bought* and *sold* for mony. By this back-doore, *insufficiency* in the *Priest-hood*, *ignorance*, *impiety*, *oppression*, *covetousnesse*, *neglect* of the *peoples soules*, yea all kind of sinne enters in. Hence the people are fed with huskes, unlesse a dish be stolne from anothers table; and he that cannot make a *Sermon*, steales one, which is like a *Tailors suite* made up of sundry remnants, that he hath stolne from *others*; and *he himselfe* is like the *Crow* in *Horace*[a], that was plumed with *other birds feathers*. Hence comes not the *feeding of the flocke*, but the *feeding of himselfe*, of which God complaines, *Lac comedebatis, & lanis operiebamini, & quod crassum erat occidebatis: gregem autem meum non pascebatis.* And no marvaile, that they looke after nothing but *gaine*, that have *bought so deare*. *Gods*

-2. S. Ioh. 10. 1.

a Epist. lib. 1.

Ezech. 34. 3.

houſe is *ſold* as *Ioſeph* was unto the *Midianitiſh* merchants, that made *ſale* of him againe; which was the very intention of *Simon Magus*, as Saint *Auguſtine* ſpeakes [a], *Simon ideo volebat emere Spiritum ſanctum, quia vendere volebat Spiritum ſanctum.* But let them remember, that all this is *pretium ſanguinis*, that they put into their treaſury, and that they doe *non tam patrimonium facultatum, quàm theſaurum criminum congregare*, ſaith Saint *Ambroſe* [b]. All the *Fathers* comment upon *theſe Theeves*, that theſe are the *Theeves* that are meant by the *Ementes*, and *Vendentes* in the *Temple*, the *Buyers*, & *Sellers* of *Church-livings*. The Apoſtles [c], and ſucceeding Councills [d] provided againſt *theſe* by ſharpe ſentence of *depoſition*, and *excommunication*; therefore they are *ſecret theeves*.

a. In S. Ioh. 2.
b. In S. Luc. 4.
c. Can. Apoſt. cap. 30.
d. Conc. Chalced. cap. 2.

.2. But there be *open theeves* too; the one undermine, the other offer violence to *Gods houſe*; that the more *dangerous*, this the more *bold ſinne*.

.3. There was once a *Statute* to ſtint the *devotion* of men, they brought ſo freely to *Gods Houſe*: but now there needs a *Counter-ſtatute*, for *that devotion* was not in ſo ſhort a time *raiſed*, as it was *pulled downe*; and men thought it no *robbery to robbe God*. God hath all the *beſt* of his *Houſes*, and *Lands impropriated, the meaneſt, and of ſmalleſt value* fit enough for the *Prieſthood*; and herein *Saul* is the more righteous, for *he ſpared the fatteſt of the flocke for Sacrifice*. God hath ordained, that *He that ſerves at the Altar, ſhould live on the Altar*, ſaith Saint *Paul*; and they live on it now that have no right to eate of it. No

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meer *Lay-man* ever was dispensed with to *receive Gods Rents*; that belonged to the *Priesthood*. Τῶν γὰρ ἱερέων διαδόχοις τῆς ἱερωσύνης ἀνθρώπους, saith *Philo*[a]. [a] Lib. de præmiis Sacerd. & honorib.

The very *name* of *Impropriation* excludes a *proper title* to them: for the *Founders* gave them to *God* never to be *alienated* from the *Church*, but to be *His* during his *Life*: till *God dies* then, and *bequeathes* them away by *Will*, they must be *His*. Their religious *Founders* fenced them with a *Curse*, that they might not be easily intrenched upon; and wished that *whosoever did take any thing from the Church, he* might receive the *doome at the last day*, which is due to *Sacriledge* against God. bluel. apol. pa. 439. Hooker. lib. 1. Pol. Eccles.

As *these* rob God of his *Lands* and *Endowments*; So *others* rob him of his *Tithes*. God lookes to have the *Tithe* of every thing in *kind*, no *custome* can prevaile against him. God takes the *Priests* part in *Tithes*, and *Offerings*, because the *Priest* is but his *Deputy*, or *Collector*. *Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes & offerings.* And there God avouches, that the reason he allowed them *no raine* from *heaven* was, because they allowed him *no tithes* of the *fruites*, wherewith he had blessed them *on earth*. *Noluimus partiri cum Deo Decimas, nunc autem Totum tollitur*[a]. Saint *Austine* told his *Auditors* so in a time of *dearth*, ye would not give *God* the *tenth*, and now *God* hath given *you none*. *Nine* for *one* is faire: let God have that at least. 2. Mal. 3. 8. [a] Serm. de Temp. 219.

As it is a sinne to rob *God* of his *Tithes*, so is it a sin to rob God of his *Service*. The *Priest* robs the *people* by not affording them the *Divine Service*, as the 3.

People doth the *Priest* by not paying him the *Tithes*. Either the *Church-prayers* be not read at all, or if they be read, they are *shortned*. Nay let *God* have *all* his *Prayers*, as *you* would have *all* his *Tithes*. They that shorten God of his *Prayers*, would shorten him of any thing else too.

4. They that be the *Guardians* of the *Church*, are the greatest *Theeves* of all, for the *Church* trusts them to *present abuses*, and they present *nothing* at all; and hence it is that the *Church* is made *Spelunca latronum*, *a Denne of theeves*.

4. If this *crime* were but *new*, it might be the more easily reformed; but the *growth of time* makes it the more difficult. It is not *Vos facitis*, as if it were *begun* but *now*, but *Vos feciſtis*, that implies a *long continuance*. The *Church* hath been made a *Denne of theeves*, too long: God grant, that *every man* in his *place* may endeavour the *reformation* of it, that it may be *Domus orationis* againe, not *Spelunca latronum*, the *House of Prayer* again, and no longer a *Denne of theeves*.

FINIS.

Perlegi Concionem hanc cui titulus est A Sermon preached at Wimondham; &c eamque typis mandari permitto. 11=Jan 11=Jan 11=Jan 11=Jan.

Feb. 6. 1636.

Sa. Baker.